

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 PER ANNUM.

JACKSON, MISSISSIPPI, MAY 24, 1900.

VOL. II, NO. 28.

Baptist colleges in America are valued at \$35,000,000.

It is estimated that the Negroes of the South own \$650,000,000 worth of property.

The white population of the South is estimated at 65,000,000, and the colored at 9,000,000.

We acknowledge receipt of program of Alcorn A. M. College Commencement. This is the agricultural college for Negroes, and located at Westside, Miss.

Brethren W. A. Roper, of Heidelberg; A. C. Watkins, of Torreon, Mexico, and L. A. Duncan honored us with a call on their return from Hot Springs.

Rev. T. N. Rhymes, of Ruston, La., made us a very pleasant call last Thursday. We extend sympathy to him in the loss of a child.

Hon. P. H. Lowrey, of Batesville, was in our office a few days ago. He is loyal to THE BAPTIST and all other Baptist enterprises, and is one of the best lawyers in North Mississippi.

Brother B. G. Lowrey, president of Blue Mountain Female College, honored and cheered our office with his genial presence last Monday. He is in fine health and spirits. He is doing a large amount of work and doing it well.

Prof. A. H. Ellett, of Blue Mountain, will deliver the Literary Address at Clinton, Tuesday, 29th, inst. at 10 a. m. Those who miss his address will miss one of the best things on the program.

Rev. J. F. Hailey will teach a class in his special work in Clinton during the month of June. Prof. Hailey is up-to-date in this line, and will beyond any question give entire satisfaction.

We reprint this week the article on Dr. Benjamin Whitfield. The glaring mistakes in the other print did great injustice to the author, who spent much time and painstaking care on the article, and the pleasure of all the relatives and friends was marred in its reading.

Arrangements have been made to have Mr. Green, a prominent Washington architect, to come to Jackson to examine the plans for the new capitol buildings submitted by the various architects, and to advise with the Capitol Commission.

"Bells of heaven" has no superior as a hymn and tune book. It is a Baptist book and should be in every Baptist church.

The Kyger Music Co., Waco, Tex., have just issued their new illustrated 16-page catalogue of their hymn and tune books. Sample free on application.

The greatest body of Baptists that meet in the world is the Southern Baptist Convention. It was the fitting thing for the committee to select the great Baptist hymn book, "Bells of Heaven," for use in its recent session at Hot Springs.

We acknowledge receipt of a pamphlet of 16 pages setting forth the principles, aims and needs of the China Baptist Publication Society. It shows that the workers in China have already raised \$3,479.19 for equipping the plant.

Bro. W. E. Ellis' church at Senatobia has voted him a leave of absence for three months, that he may visit Europe. He will start about June 20th. Bro. Gates, now in the Seminary, will supply for Bro. Ellis during these months. We wish you a happy, profitable and safe voyage, brother.

The Annual Report of the South China Mission for 1899, shows 533 baptisms, 29 exclusions, 11 deaths, with a present total of 1,587. Their contributions last year amounted to \$2,078.01. This is an average of \$1.31 per capita for the support of the cause. Let us remember that most of these are very poor.

Bulletin number 1 of the Census of Cuba has been published. It fixes the population of Cuba at 1,572,797. The Spanish census of 1887, gave 1,631,687. The loss during these 12 years is seen to be 58,890, or 3.6 percent. This loss is attributed to the recent civil war.

"Salvation Melodies" is the title of a new song book just from the press of the Kyger Music Co., Waco, Tex. It contains 125 hymns and tunes (old and new) and sells at \$15.00 a hundred copies in manilla, or \$18.00 a hundred in boards. Send 20 cents in stamps for a sample copy. It is just the book for your coming revival.

We learn with sadness through W. W. P. Price of Winona that brother T. R. Trotter, Jr., died on the 16th inst. at Phoenix, Arizona. His brother, Hon. Walter Trotter, Winona, reached him on the day before his death. We understand the funeral occurred on the 21st inst. in Winona. He wrote pastor Price a short while before his death that he was ready and willing to live or die, just as the Lord might choose.

Evangelist John C. F. Kyger, of Waco, Tex., author of "Bells of Heaven," conducted the music for the Southern Baptist Convention in its recent session at Hot Springs. He was commended for the ability and impartiality he displayed in his management. It was something beautiful to hear the great Convention praise God in song. Mr. Kyger had the able assistance of Mr. and Mrs. Neal, Messrs. Wolfson, Maddox, Hart, Little, Miller, Tizar and Cox.

1000 copies of "Bells of Heaven" were used by the recent meeting of the great Southern Baptist Convention at Hot Springs. Of all the books before the committee selected this book as the most suitable. "Bells of Heaven" has reached a sale of 100,000 copies and its circulation seems to have just begun. It is time for Baptist churches to use none but Baptist hymn books. If you want a copy of this great book, send 75 cents to John C. F. Kyger, Waco, Texas.

There will be a total eclipse of the sun on May 28th. In our latitude the eclipse begins at 6:23 a. m., and ends at 9:05 a. m. Let all remember that it will be next Monday morning.

"During the eclipse of the sun on May 28, which will be visible as a partial eclipse in the North and a total one in the Southern States, a party of Harvard astronomers will make a special effort to settle the question whether or not there is a planet between Mercury and the sun. The existence of such a planet has been affirmed by astronomers who claim to have seen it, and it has been named Vulcan, but other astronomers have failed to detect it and so the claim has not been confirmed. Being so near the sun, the planet, if there is one, is very difficult to see and can best be detected, if at all, under favorable circumstances during the eclipse."

Query.

"Will some of the brethren explain the following Scriptures: John 14:12; Mark 16:17, 18."

W. A. TAYLOR.

Hon. E. S. Candler.

I see that my esteemed friend and brother, E. S. Candler, Jr., of Corinth is a candidate for congress from his district, and I learn that he has fine prospects of success. He possesses the qualifications of head and heart to make a good congressman. I hope North Mississippi will do herself the credit and benefit to elect him.

J. B. SEARCY.

Some Choice Men of The Pew.

DR. BENJAMIN WHITFIELD.

In newspapers, in books, and on the records of the government, much has been written in disparagement of Mississippi, our people and institutions.—C. C. Claiborne.

Kentucky for fine horses, Mississippi for fine boys. The broad-browed, bright-eyed boy is the chief product of our State. You can catch the sparkle of his gleeful eye in our villages and cities; you can discern his manly bearing on the streets and highways, you can see him with his splendid possibilities in the country. The country boy, who enjoys latitude and longitude, and breathes the pure resinous air of the hills, is, full often, an agreeable disappointment. He does not know what disposition to make of his hands when fair beauty appalls; his feet are heavy, and his gait is awkward. He is Hans Anderson's "Ugly Duckling;" it is time became a graceful swan. The country boy does his own thinking, he is much with nature, and, in his constant exercise in field and woods, he gains power of endurance that enables him, in after years, to meet the demands of hard study, and the exigencies of life. Ninety-five per cent. of America's great men were in their youth barefoot, country boys. The lad of the hills is America's hope. The diamond fields of Africa yield the rough, unattractive gifts of nature, which gratefully receive polish, and glitter on the shapely fingers of beauty, or in the golden crown of the king. We have wealth in the hills of our State, susceptible of polish, and more to be prized than the brilliant gems of the African slopes.

Dr. Benjamin Whitfield was born in Hinds county, Miss., Nov. 23, 1848. He was reared a country boy. His father, Elder Benjamin Whitfield, came from North Carolina to Mississippi in 1823, and settled in the north-eastern part of Hinds county, somewhat north of an imaginary line from Clinton to Canton. At the time there were no white settlers nearer than Clinton, and the wild Choctaw Indians roamed the primeval forests. The homestead is now the property of Hon. E. H. Green. Less than a year ago, it was my pleasure to be at the residence of Mr. Green at the marriage festivities of one of his daughters. On that happy occasion, I was favored with the additional enjoyment of seeing the house that was the early home of Dr. Whitfield, and of taking a cursory view of its surroundings. It is entertaining to study the various secret forces that have worked, as by stealth in the youth of one who has reached eminence in the thoughts and feelings of men. Strong character is developed natural merit. We are told that the sturdy oak is well formed in the germ of the acorn, but proper influences must be brought to bear upon it before it reaches its extended dimensions in the natural forest. The boy is the man in incipency, appropriative of the pabulum that, year by year, expands and matures the primal gifts into mature development. The growing character of the young bends to the gracious touch of the ennobling, as the tender plant inclines to the rays of the sun.

When I was a pastor in Dalton, Ga., I boarded with a good woman who, candor

compels me to say, was far too corpulent to be possessed of beauty or grace of bodily person, but, being a great lover of flowers, the people of Dalton were accustomed to say, she had a beautiful soul. Commend me to the person who loves flowers. Flowers reflect the inimitable genius of the great Artist of nature, they gladden the soul with their happy combination of colors, and soften the nature with the inhaled aroma of their delicate petals. Flowers are in place every where; in place in the chambers of the Christian home, and on the quiet grave of the dead; in place in the golden hair of the blushing bride, and on the casket of the pale, peaceful sleeper. The mother of Dr. Whitfield had one of the most remarkable flower gardens ever known in our State. Its origin dates back to 1830. It must have been a curiosity at that time in the wilds of Mississippi. The passing Indian must have gazed on it with wonder. The flower garden covered two and a half acres of ground, and had adjacent to it, a lovely lawn of thirty acres, decorated with products of foreign growth, the spruce, the cedar, the aspen, the Lombardy poplar, and other ornamental trees. All the exotics that are cherished about our homes might have been found in that flower garden, growing in the richest luxuriance. The borders of the beds of the garden were set with 20,000 box plants, and three summer houses, covered with spreading vines, made an inviting leafy bower for one vexed with the midsummer heat. Two servants were employed all their time in keeping the garden, not giving a day in the year to work in the field. People went one hundred and fifty miles to see this great wonder of the forest, as it was far from railroad or river. Amid such surroundings the young, guileless Benjamin Whitfield grew up.

Dr. Whitfield was converted when he was six years old. He joined the old Society Hill church, being baptized by Elder Norville Granberry, at the age of ten. The lad received only a common school education. But in the common schools of Mississippi before the Civil War and just afterward, wealthy communities had teachers who taught Latin and Greek, and higher mathematics. Such a school Dr. Whitfield attended when a boy, with the Boddies, and Greens, and other fine young men as his companions in study. When twenty-five years old, he began his course of studies in medicine, which he pursued with the closest application in New Orleans, Philadelphia, and New York. He was a practicing physician until his death, October 12, 1887. He lacked a little more than a month of being thirty-nine years old when he died. Yet, his life was not cut short, for he filled out a useful career, and took stand with our honored representative men. Life is not to be measured by the number of heart beats, nor is it to be estimated by what we get out of it, but by what we put into it. Kingman Knott made a reputation on two continents, as one of the world's greatest preachers, and died before he was twenty-five. Pollock wrote his "Course of Time," and having, with it, charmed the literary world, died before he was twenty-nine. Henry Kirke White became a world renowned poet, and pierced

by an arrow directed by a "feather from the wing of his genius," died of infirmity caused by hard study, before he was twenty-two. The Man of Nazareth "turned the stream of centuries out of its channel" and died at thirty-three.

Dr. Whitfield was a man of broad sympathies and of fine culture. For a number of years he was professor of science in Mississippi College, and was for awhile secretary of the Foreign Mission Board in our State. He may be called the Friend of Foreign Missions. Why he and his brothers were such warm supporters of Foreign Missions has baffled my research. Their father was a positive character, and a friend of missions; but did not put the special emphasis on Foreign Missions that his sons have awarded that part of our evangelical work. An old Jewish adage says, "Get close to the seller of perfumes, if you want to be fragrant." Dr. Whitfield lived close to Christ, and seems to have gotten the missionary spirit of his Master. I have great admiration for the enthusiastic man. Men of enthusiasm must bear the stigma of being fanatics. With many the fanatic is the man with more enthusiasm than they possess. They need such fanatics to prevent the effect of their consuming passion for slumber. We need men who in their enthusiasm can set the world afire, while their conservative critics are slowly and with much dignity lighting a match.

A short time before Dr. Whitfield died, he said to his brother, "I yet owe thirty dollars on my pledge for Foreign Missions. I wish to pay it. I may never have the chance to pay any more to missions—What I have spent, I had; what I now have is lost to me; I have only saved for the future, what I have given away." What a sublime sentiment coming to us as an echo from the gathering shadows of the evening twilight of life. Could we but realize our responsibility for the condition of "the heathen in his blindness," we would equal the enthusiasm of Dr. Whitfield for Foreign Missions. There are 1,000 millions of unconverted heathen, thirty millions of them are dying each year, and are going up before God without saving faith. It is marvelous how much work our missionaries are doing. They preach every day in the year. The Lord is blessing their labors. And yet what apathy in our churches as to this hand to hand conflict with the powers of darkness. How many whimper and sputter as to the mere matter of expenses in getting the money to the man on the field. Iscariot is a beautiful name. It is as musical as the name, Gabriel. But it has been brought down until no child born into the world is called on to carry it. It is the synonym for avarice. Yet, Iscariot for the kiss of betrayal received some compensation. Thirty pieces of silver were paid him for the safe delivery of his Master into the hands of the Jews. The depraved act was in line with the corrupt business deals of the debased money-makers of the world. But Iscariot descended below the mud-line into the depths of infamy, where he, for *gratis*, complained of waste, of needless expense, when Mary, the sister of Martha, with her pound of ointment of spikenard, anointed the feet of our gracious Lord, and oblivious of

self, lovingly wiped his feet with her flowing hair. Christ for the world, and the world for Christ, is the all absorbing theme that should animate and energize the favored ones, who have known, through the warm blood of the crucified One, eternal redemption and free adoption as the children of God.

Z. T. LEAVELL.

Starting Point.

BY S. C. MITCHELL.

The principle which ought to control the management of a college—the minimum of form and the maximum of force.

Doing right brings light. "If any man willeth to do His will, he shall know."

The truth of yesterday is the tradition of today. "Put new wine into fresh wine-skins."

Light in the intellect ought to mean heat in the heart, but the reverse is too often found in life. Witness the divorce between knowledge and virtue seen in Goethe, Rousseau and Byron.

The biggest part of man is above his ears, just as the diamond is worth far more than the foil-like setting in which it rests.

As the body feeds on meat, so the soul lives on beauty, virtue, truth, love. Man cannot live by bread alone.

The great difference between men lies in the strength or weakness of their wills, rather than in their varying powers of perception or feeling.

Children's Day.

The second Sunday in June is Children's Day. It has come to be a fixed institution all over the land. No church or Sunday school that has kept the day is willing to give it up. The singing and service of the children have brought wonderful blessings to church and school. The school and church have been bound together by it. The parents have a new interest in the Sunday school. The light and gladness of Gospel truth is sent back into thousands of homes, and brings the churchless people to the house of God. The children are taught the lesson of sacrificial giving. The treasury is enriched so that Sunday schools can be multiplied in destitute places. Let every church and school keep the feast, bring new homage to the Lord, and push forward His work. Baptist schools North and South have kept the day and given the offering to the Publication Society for its missionary work for eighteen years. Let this year be no exception. The Society will furnish programs and collection box free for any school who will take the collection. The program this year is a beautiful one entitled "Gospel Bells."

Sent to R. G. Seymore, D. D., Missionary and Bible Secretary, 1428 Chestnut Street, Philadelphia, for material to keep the day.

Canton, China, April 12, 1900.
I am sending you by this mail circulars concerning the China Baptist Publication Society. Since your life work is giving religious instruction by means of the printed page, I feel that I can count on your hearty co-operation. As you doubtless know, Rev. E. Z. Simmons, with the cordial approval of the Foreign Mission Board, is now endeavoring to raise ten thousand dollars with which to purchase a site, erect buildings and buy the necessary apparatus.

Our Baptist work in China has greatly needed a publishing house for many years. We stand alone for certain well known principles, among others, a faithful translation of God's word. We, at present, have no Sunday school literature, no Baptist periodical in the entire empire. The Society is planning to supply these, and will, in other ways, seek to train and develop our native Christians, and strengthen and extend our work.

THE CHINA BAPTIST PUBLICATION SOCIETY.

SUMMARY OF THE REPORT OF THE BOARD OF DIRECTORS PRESENTED AT THE ANNUAL MEETING HELD FEB. 21, 1900.

Our printing office is now in running order and ready to do work in both English and Chinese.

Our plant at present consists mainly of the following: One cylinder press, one small hand press, one stereotyping outfit, three fonts of Chinese type and a complete "English Jobbing Office" outfit, with an extra amount of the styles of English type that are needed for work in Romanized, colloquial and in printing reports.

It is gratifying to report that during 1899 the business was conducted without loss. The expense account shows a net profit of \$3.93. The total receipts were \$3,676.29; \$2,886 contributed stock, \$386 profit sharing stock and \$147.19 donations to the Missionary fund.

We sold 32,880 tracts that were printed from blocks while the printing office was being fitted up. The prospects for work during the coming year are good.

The following committees were appointed by the Board of Directors:

1. Literature Committee, viz: Rev. R. H. Graves, D.D., Mr. Yeung Hoi-fung and Mr. Lin Wan Cheung, Canton; Rev. J. M. Foster, Swataw; Rev. J. R. Goddard, D.D., Ningpo; Rev. E. F. Tatum, Shanghai; and Rev. J. B. Hartwell, D.D., Tungchow. Books tracts, etc., that are to be published by the Society must be submitted to this committee.

2. Committee to arrange for the publication of a Baptist monthly and to have charge of the same, viz: Rev. R. E. Chambers, Rev. Thos. McCloy, M.D., Mr. Cheung Saaptsoi, Mr. Yeung Hoi-fung and Mr. Chin Waapark. This committee will arrange to have correspondents, both native and foreign, in all of the Baptist Mission centers in China.

3. Committee on stock, viz: Rev. Wm. Ashmore, Jr., Swataw; Rev. W. W. Lawton Chinkiang, Rev. E. Z. Simmons, Canton; Rev. Lei In-sz, Hong Kong; Rev. Tong Kithing, San Francisco; Rev. Lei Tsai-leung,

Chicago; Rev. Fung Chak, Portland; Mr. Lo Lin, New York. This committee was appointed to co-operate with the corresponding secretary in securing additional subscriptions for stock.

Baptists have done much in translation work, but they have done very little in the work of printing Christian literature for circulation among China's millions. Here is a vast field, with more than five times the population of the United States. The printed page is wielding an ever increasing influence here. A great opportunity is offered American Baptist. A great responsibility rests upon them.

We hope you will co-operate with us by calling attention to this work in the columns of your paper. Contributions may be sent to Rev. R. J. Willingham, Corresponding Secretary Foreign Mission Board, Richmond designated "for the China Baptist Publication Society," or Rev. E. Z. Simmons, Lexington, Tex. No money will be appropriated to the Society unless so designated.

With best wishes, I am

Yours fraternally,

R. E. CHAMBERS,
Cor. Sec.

Fishers of Men.

Sitting by the rippling brook,
With many thoughts, as I watch my hook,
Remembering in God's Holy Book,
These words are written by the inspired pen,
Follow me, I'll make you fishers of men,
While thinking of them, as they apply,
They seem to suit, for you and I.

Then come my brother, and let us go,
And I'll teach you something, you don't know,
As Moses walked through the mighty sea,
There's a work left here for you and me.
The Egyptian soldiers, in the sea were drowned,
Then open your eyes and look around,
And see if you are standing on holy ground.

Out of the fullness of the heart, the mouth doth speak,
Low in the valley, and high on the peak,
The words of Martha, of Galilee,
Lord I pray thee come and see,
Then we see in Christ, that wonderful love,
Spoken of by the God above,
Love each other as I love thee.

Then starting out, what can I say,
For straight is the gate; and narrow is the way,
There's heavy duties, on Christians to-day,
For broad is the road, and death the pay.
Come then my brethren, do not delay,
Why put off for to-morrow what you can do to-day?
For vengeance is mine, saith God, I'll repay.

Then searching God's word, the Holy Book,
I find therein, not a single crook,
Nor a word to condemn, the recollection on the brook.
For to Abraham of old, the angel did cry,
Abraham, Abraham. He said here am I.
And 'tis through Abraham, that I know why,
If I have faith in Christ, I shall never die.

Then I take my pen, to ask you as men,
Fight manfully for Christ, to this great end,
That according to my calling, I'll fish for men,
Fighting for Christ, in earth below.
Brother you can help, won't you do so?
Remember on the cross, the child did die,
With a prayer for the wicked, I say bye bye.

C. D. POTTS.

THE CHRISTIAN OBSERVER ON BAPTIZO.

BY R. A. VENABLE, D.D.

No. I.

In the Christian Observer there is a *Bible Study Column*. In the number bearing the date of January 17th, the editor discusses the meaning of the word *baptizo*. The first proposition which he lays down is, "*Baptizo does not mean immerse*." To prove this negative proposition, he cites Mark 7:4. There is no reference to any Lexicons. This was well, since none can be found which would give the semblance of support to the assertion that *Baptizo* does not mean to immerse, but on the contrary, all say that to immerse is its meaning, when applied to baptism in the New Testament. But to the remarks on the passage found in Mark 7:4.

"In *baptizo* there is the use of water (not by dipping) for a purpose to be accomplished.

Space does not permit us to enter into any exhaustive presentation of the subject. We may notice (1) the language of Mark 7:4: "When they come from the market, except they wash, they eat not." The Greek verb which is here translated, "wash" is *baptizo*. Except they baptize they eat not. How was this baptizing performed? The universal custom was for the man who comes in from business to hold his hands over a basin, while some one else shall pour a little water over them. The idea is the removing of the ceremonial pollutions of the business house, and the quantity of water that was considered necessary by the rabbis for such baptism is "an egg full and a half." Into so small a quantity of water the hand could not be dipped; pouring is the only way in which so small a quantity could be applied."

Of the above, several things may be said.

(1) The quotation does not represent the Greek. Mark says: "And when they come from the market, except they wash (bathe) themselves." The form of the verb is middle and is reflexive, indicating that the act performed is one wrought by the agent upon himself. The English Revisers insisted upon the use here of the word "wash" as a translation of *baptizontai*. The American Revisers stood out for the word "bathe."

In the light of the Greek use of the middle voice, of course the statement is wide of the mark, that the washing was accomplished by holding the "hands over a basin while some one else shall pour a little water over them." Whatever was done, one thing is certain, the washer and the washed were one and the same person. This the editor ought to have considered in his discussion of the question.

(2) Again, the remark, that the "idea is the removing of the ceremonial pollutions of the business house, and the quantity of water that was considered necessary by the rabbis for such baptism is 'an egg full and a half,'" is wide of the facts in the case and misses the whole gist of the passage. That an egg full and a half was sufficient for the washing of the hands in certain cases is probably true, but the words of Mark now under consideration do not refer to washing the hands at all. The washing of hands is mentioned and disposed of in verse 3. "For the Pharisees and all the Jews except they wash (*nipsontai*) their hands diligently, eat not, hold-

ing the tradition of the elder." The word for wash in this verse is *nipsontai*, and does mean to pour. In certain cases they did pour water on the hands, in others they dip the hands into the water. Prof. Schurer says, "It was needful that the hands should always have water poured on them before eating. To dip them in water was only necessary for eating holy things, i. e., things pertaining to sacrifices." Now Mark disposes of the washing of the hands in verse three, then passing on to show how scrupulous the Jews were about ceremonial cleanness; he says, "and when they come from the market place, except they wash, or bathe, (*baptizontai*) themselves they eat not." Prof. Bruce, a distinguished Presbyterian scholar, says: "The reading *baptizontai*, (bathing or washing themselves), may be interpreted either as dipping of the hands or bathing the whole body. (Meyer) The statement proceeds by way of climax, before eating they wash the hands always. When they come from market they take a bath before eating." (Expositor's Greek Testament, in Loco.) Edersheim, an authority on Jewish customs, says, in speaking on the point now under consideration, "Any contact with a heathen, even the touch of his dress, might involve such defilement, that on coming from the market the orthodox Jew would have to immerse. (Life and Times of Jesus, Vol. 2, p. 15)

The editor of the Observer misses the whole scope of the passage in trying to defend a moribund, if not an already dead theory. Did he not see the contrast between washing of the hands in verse 3, and bathing one's self in verse 4? The words "from the market place," standing first in the order of the sentence in verse 4, indicate that a special case is mentioned. Since in the market as a general resort, the Jews would meet all sorts of men. Special defilement would be contracted, and a corresponding special purification would be demanded on returning from the market. The special ceremony in such cases was a complete washing or bathing of themselves in contrast to the mere washing of the hands before they ate. The interpretation of the Observer reduces the passage to a mere banality. It amounts to saying in cases where the hands were defiled they must be thoroughly washed, but in case of extreme defilement, only a sprinkling of the body for form's sake was required. The truth is, if there is a passage which requires, that *baptizo* means immersion, this one does. A bath by plunging, or dipping, or submerging the body in water is the only reasonable meaning of the word in this case. Dean Plumptre in Ellicott's Commentary, says of this passage, "The Greek verb, that for wash, differs from that in the previous verse, and implies the washing or immersion (the verb is that from which our word *baptize* comes to us,) of the whole body; as the former does of a part."

Of the parallel passage in Luke 11:38, he says, "Here the word *washed*, (literally, though of course not in the technical sense, baptize) implies actual immersion or at least a process which took in the whole body." But the Observer editor passes on to another passage to prove his proposition that "*baptizo* does not mean immerse."

College Tidings.

I am at Biloxi doing the hardest work I ever did in my life, namely, *resting*. It is harder than trying to force psychological ideas into the head of a Senior who ought to be in the sophomore class. Harder than trying to raise a college deficit. But hard work has always agreed with me and so I am better. I expect to return to Clinton day after tomorrow to get ready for Commencement.

If 50 more brethren, in addition to those who have promised, would send me ten dollars apiece, I could square accounts for this session and the result would be a tonic far better for my health than the sea breezes. I will be one, where are the other 49?

In confidence and hope,

W. T. LOWREY.

May 21, 1900.

To the Pastors of Southeast Mississippi.

MY DEAR BRETHREN:

The writer was appointed a member of our State Committee on the Twentieth Century movement, and, while the programme suggested by our chairman for our procedure is a good one and will work well where it can be carried out, I find that owing to my pastoral duties I cannot give it the attention it demands, and therefore address this letter to the pastors especially, and to the brotherhood in general, and bespeak for it your careful consideration.

Our chairman suggests that 5th Sunday and other meetings be held at a number of central places within our territory for the purpose of rallying our people along the line as defined by the chairman, and that these meetings be held during the present year, and that as many as possible be held before the meeting of our State Convention.

Now, then, my suggestion is, that whenever pastors living in any section of our territory shall consider the matter favorably, that they call meetings, to be held at any places and times their judgments may dictate, and that these meetings be devoted to the purpose for which this great movement was inaugurated, and thus lay a foundation for enlargement of Christian beneficence for the evangelization of the nations. Is it not a fact, however, that representative meetings, such as are suggested, do not and can not enlist the masses of our people.

And whereas the prime object of this great movement is intended to reach and inform and develop the masses to whom we must look for the means with which to carry out the gospel commission of our divine Master, it behooves us to consider the inspired method for accomplishing this object.

Is it not to the pastors that such work has been committed; and does not the success of the movement depend upon their efficiency and faithfulness in this regard, to them has been committed the work of teaching the things needed to be taught within the scope of the divine injunction?

Therefore let me kindly suggest that, whether 5th Sunday or meetings at other times are held or not, let us pastors magnify our office and teach our people the things suggested by the Providence of God in relation to this twentieth century mission movement. "Whoso is wise let him understand." It is through the pastoral office and its practical application that we must under God hope for success—abiding success.

If pastors need literature on the subject, it can be had by addressing Rev. S. M. Ellis, our chairman, Clinton, Miss., and he will cheerfully furnish it.

Fraternally,

O. D. BOWEN.

Ellisville, Miss., May 17, 1900.

1900.

The Convention—Some Reflections.

The weather was ideal. It seemed as though it was made to order for the special occasion. It was neither too dry nor too wet; neither too cold nor too hot. It struck the golden medium and persistently pursued the even tenor of its way.

It did not appear that the committee on entertainment could have added anything to its efficiency. And its uniform courtesy could not have been excelled.

The place in which the Convention met was a superb one. It was well lighted, well ventilated and spacious.

The attendance of visitors was very large, but that of messengers considerably smaller than usual.

After taking several days to think over the matter and compare the Convention with former ones, we are persuaded that its speeches and general work would compare favorably with any former ones. Some of the speeches, and especially those on Sunday, were at high-water mark. It is not frequently the case that so much sound Baptist doctrine and good sense are packed into so small a compass. The address of welcome was one of the best we have ever heard. If we were to pass an adverse criticism, it would be that it was too sermonic, and yet possibly a sermon was the best thing for the occasion, especially one so eminently sound and appropos as that.

The sermon by Dr. J. Taylor was one of the best we have ever heard on similar occasions. It was ingeniously and uniquely wrought, and brimmed with eulogies on Christ our Lord as a character. The President presided with dignity and manifest justice and good will to all, and the secretaries are paragons of efficiency.

The spiritual tone of the Convention was beautiful and inspiring, the like of which one rarely ever witnesses in so large a convention. One factor which contributed much to the spiritual power of the meeting, was the singing of so many of the old solid, Pauline hymns. These were wisely interspersed throughout the sessions. Some brother would lead without the organ, and the great congregation of two to three thousand would join and "sing with the spirit and with the understanding." This Convention will be remembered for its harmony and spiritual power.

We have predicted that there would be many great revival meetings during the ensuing conventional year, and that many of them will owe much to the late Convention. The Foreign Mission Board closed the year out of debt, and the Home Board almost out. Many churches paid the entire expenses of their pastor to the Convention. In brief, we were confronted by conditions which were inspiring and encouraging in a very high degree. The spiritual element was very uplifting to us. After all, is not a meeting of great spiritual power of more value than one marked by intellectual brilliancy? But where both meet and are operative, as was the case at the Convention, it seems that the occasion is doubly blest.

Let us trust that the State Conventions and district associations will endeavor to imitate our great Southern Baptist Convention in this particular. Let earnest prayer be made

in the churches that the Lord will give us a great convention in Jackson, July 5-9. Such a great spiritual uplift will greatly quicken our churches in mission work.

A Trip to Brookwood, Ala.

Having had occasion to visit recently this stirring, enterprising town, I became so favorably impressed with the place that I decided to send you these notes of observation, supposing that some of your Mississippi readers, as well as those in Alabama, might be interested in reading them.

On arriving there I was met at the depot by Master Wallace Gardner, a bright intelligent lad of about eight summers, who escorted me to the home of his parents, brother and sister Percy Gardner, where I was royally entertained during my stay in the town.

Brookwood is a mining town, having a population of about 2,000, located among the high hills of Alabama on a branch of the L. & N. R. R., about forty miles from Birmingham on the north and eighteen miles from Tuscaloosa on the west, in one of the most healthful districts of the State.

The town is almost altogether owned by the Alabama Consolidated Coal and Iron Company, which has a paid-up capital of about five million dollars, and, besides its thousands of acres elsewhere, owns in and about Brookwood, thirty-two thousand acres, containing coal and timber seemingly inexhaustible. This company gives substantial remunerative employment to thousands of operatives, and if all are like those I saw, they are about as contented and happy a lot as one might wish to see.

The president, Mr. T. G. Bush, and the business manager, Mr. F. M. Jackson, are excellent Christian gentlemen, and men of fine executive tact, as is evidenced by the superb system and admirable order that pervades every department of labor. Mr. Frank Lesler, the superintendent at Brookwood is assuredly the right man for the place, and is aided by a set of clever, congenial and efficient bosses, foremen, clerks and office men.

The Baptists and Methodists both have organization, good church buildings and Sunday-schools. These with the splendidly equipped literary school in the town, are potent factors in the work of shaping and promoting the good morals of the place. Rev. Mr. Whitten is the Methodist pastor, and Rev. Mr. Hash, a student of Howard College ministers to the Baptist flock.

The school is maintained nine months in the year and is generally well attended. Prof. J. F. Elliott, a good Baptist brother and a splendid educator, is principal, and is aided by a trio of efficient young ladies: Misses Ramsey, Briggs and Parks. It was my privilege and pleasure to visit the school, and I was delighted with the thoroughness in teaching and the excellent discipline that was obtained in every department.

Prof. Elliott is a deacon in the church there, and uses the office well, besides, he is the faithful superintendent of the Baptist Sunday-school.

A marked degree of culture and refinement predominates in the society of Brookwood.

I preached thrice during my stay, and each time I was greeted with large, intelligent congregations, in which was maintained almost perfect order throughout each service, and so profound and respectable was the attention as to become a real inspiration to the preacher.

There are eight business houses in Brookwood but not a saloon, and the rule is that no drunkenness will be tolerated in the place. If any liquor is used there as a beverage, I perceived no sign of it in any way during my stay of more than two days.

Drs. Jackson and Hitchcock are the medical directors of the place, and they are live, expert, painstaking and successful physicians. Judging, however, from the fine system of sanitation in force, coupled with the excellent water, and other natural and artificial advantages of the town one would suppose that disease is given such a wide birth, that a physician could hardly do a living practice. The town has a good system of water-works so that much of the water used by the people in their homes is supplied artificially. This, of course, is quite a convenience.

For the convenient treatment and comfort of their employees that may become injured or afflicted in any way, the company at an expense of about five thousand dollars, has just completed at Brookwood, a commodious hospital, well furnished and elegantly arranged for heating, ventilation, bathing, etc.

Other things might be mentioned to the credit of the town and its people but I have but I have taken enough of your space already.

Congratulating you, brother Editor, on the recent marked improvement of THE BAPTIST, and wishing you continued success, I am,

Yours to serve,

H. M. LONG.

Columbus, Miss.

"The Desire of the Slothful Killeth Him."

The prophet is trying to waken somebody. Israel sleeps—needs wakening. "The desire of the slothful" is more sloth. "A little more sleep, a little more slumber; a little more folding of the hands to sleep," and the weeds grow and the owls and bats fly in, the bread tray is empty and the soul shrinks. "Love not sleep, lest thou come to poverty." We should never sleep, for 'tis then the devil walks in and chloroforms us and we lose our sense—the privileges. Then "awake thou that sleepest and arise from the dead and Christ shall give light."

Many a man don't know his money is the Lord's. Were he awake he would know it. But if he has never wakened, we can hardly blame him. But why has he not been wakened? It is a sort of mess of "blind lead blind"—all in the ditch together—none of us awake. If we were, those \$800,000 of Dr. Eaton's remark would drop into the Lord's treasury each year for Southern Baptist work on foreign fields and we would be unable to contain our shouting, and all heaven would ring with the welkin. But even then, we would just be begun to become wakened. We do not know our privilege. We are asleep!

If we don't mind, we all are going up to Jackson in July whining over a debt of \$1,500 hanging over our State Board and then, after the Convention, go home to "sleep" on unfaithful pledges three or four months. But this need not be. Will it be?

J. E. PHILLIPS.

Reply to Brother Richardson.

I had not expected that any one would take my little criticism of Dr. Venable's teaching on apostasy half so hard as Brother Richardson seems to take it. I don't think I have ever met Bro. R. and he certainly does not know that Dr. V. and I are the closest of friends and frequently preach for each other.

He and I are constantly knocking fire out of each other and don't mean any harm by it. So don't be alarmed, Bro. R., I'm only trying to provoke Dr. V. to show the brethren just where he stands, and there are thousands of them who are very anxious to know. Bro. R. asked: "Are we bound to believe, preach, pray and write according to some antiquated confession of faith?" I don't know what Bro. R. would call "antiquated." I believe that scriptural teaching is the only rule of faith and practice and that our articles of faith are an abstract of its teachings. I hope never to live long enough to regard them as out of date. Take a sample of them.

"We believe that God hath loved his people with an everlasting love, that he chose them in Christ before the foundation of the world, that he called them with a holy and effectual calling, and being justified *alone through the righteousness of Christ imputed to them*, they are kept by the power of God through faith unto salvation.

We believe there is one mediator between God and man—the man Christ Jesus, who by the satisfaction he made to the law and justice in becoming an offering for sin, hath by his most precious blood, redeemed the elect from under the curse of the law that they might be holy and without blame before him in love.

These, I believe, then as I do now, with all my heart and before God and in the presence of many of my brethren, I promised to teach with the further pledge, should I ever cease to believe and teach the same, I would surrender the credentials I was then about to receive, and to this good hour I have never found it in my heart to sneer at them because they were Baptist. Bro. R. is careful to say time and again that he does not endorse Dr. V.'s Arminian views, and then proceeds to argue the case from Dr. V.'s point of view. I quote his words: "While I can not endorse V.'s views, still there is something in his Arminian ideas; I can easily understand him when saying 'that none of God's children have ever been lost or ever will be,' etc. As long as they are his children there is no danger, but the question is, can they ever by any act of sin forfeit their right to that sacred relation? I know that we are kept by the power of God, but we must be willing to be kept, the will must acquiesce to the divine power. If we fail in this, what? or can we fail?" Let God's word answer your inquiry. My sheep hear my voice and I know them, and they follow me. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My father who gave them me is greater than all, and no man is able to pluck them out of my Father's hand." Did our Lord mean just what he said, if so into whose hands did he commit our eternal destiny? Not to our own, nor that of any other man, but his own

hands. If the least child of God is ever lost, then this precious promise of our Lord's is untrue. Again in II Timothy 1:12, "For I know whom I have believed and am persuaded that he is able to keep that which I have committed to him, unto that day." All will agree that Paul certainly understood that his eternal interest was in God's hand and this the chief of sinners did when he looked to the atoning efficacy for sin, in which Christ became the sinner's substitute, paid his debt and set him free from the law of sin and death. And this he did through the enabling help of the Holy Spirit, without which he would never have found it in his heart to do with all his free agency.

"For no one can come unto me except the Father who sent me, draw him."

And there is therefore now no condemnation to those who are in Christ Jesus. God did not make a chain of sovereign grace strong enough to take the cess pool of earth for his people, and break this chain to have it mended with a spider web. If he had, no one would ever have been saved. "What, then, shall we say to these things? If God is for us, who shall be against us? He who spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things? Who shall lay anything to the charge of God's chosen? God is he that justifies; who is he that condemns? Christ is he that died, yea rather, that is risen again, who is also at the right hand of God, who also intercedes for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril or sword?

As it is written: For thy sake, we all killed all the day long; we were accounted as sheep for slaughter. Nay, in all these things, we are more than conquerors through him who loved us. For I am persuaded that neither death nor life, neither angels nor principalities nor powers, neither things present nor things to come, neither height nor depth nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

But why need I to quote any more Scripture? All Baptists profess to believe the blessed old doctrine, even though it is a little musty with age. My brother, if you believe it preach it, and don't feel yourself called upon to apologize for Arminian teachings, no matter from what source they come. And why take up the hypothetical passages with doubtful meaning and make them flatly contradict such plain teaching as I have quoted above, that can't be made to mean anything except just what they say, and especially when a reasonable interpretation can be given them that will make them harmonize with other known teachings of God's word. I am

Your brother in Christ,

J. R. JOHNSTON,
Steen Creek, Miss.

Expresses His Gratitude.

TO THE BAPTIST.

I take this opportunity of expressing my gratitude to those whose letters and messages of sympathy came to me during my illness. I have letters from churches, societies and

individuals telling me of the prayers that were offered in my behalf.

For seven weeks I lay upon my bed and wrestled with the fever, and at times my attendants thought I would die; but the Lord heard your prayers and raised me up. A few mornings ago, when I awoke the sun had not yet come up, and I had a little talk with Jesus there all alone in that little hospital room, and all at once the thought came to me: "What a blessing to me that all this has come about; for, if I had not been sick, perhaps all the e prayers would not have gone up to God for me!"

Of course, my plans were thwarted, but God's plan is the best. I suffered, but it is all over with now.

Brethren, I thank God that I was sick, in order that I might be brought closer to Him. I wish also to acknowledge the kindness of the missionaries (not only Baptists, but other denominations,) who wrote such cheerful letters and gave me such careful attention. Bro. Cartwright (Methodist missionary in Leon, and whose wife is a doctor,) carried me to his home and treated me for three weeks; then Dr. Salmans (also Methodist) came and carried me to his hospital in Guanajuato, where I received every attention for four weeks. I shall always love them.

I would not forget to mention that Bro. Mahon came 300 miles, and left his family all alone, and watched by my bedside through the dangerous period.

I am now resting a while in Sattillo with Bro. Cheavens. He is a fine man.

Yours in Christ,

R. W. HOOKER.

Hillman College Commencement Exercises.

Hillman College will hold commencement exercises from May 27 to 30, inclusive.

Sunday, May 27, 8 p. m.—Commencement sermon by Rev. A. J. Fawcett, Hazlehurst, Miss.

Tuesday, 4 p. m.—Alumni meeting, with addresses by Prof. L. T. Trawick and others.

Tuesday, 8 p. m.—Graduating exercises in piano and voice.

Wednesday, 10 a. m.—Graduating exercises, presenting diplomas, with address by Dr. Hillman Brough.

Wednesday, 8 p. m.—Grand annual concert, by Conservatory of Music.

A commencement of unusual interest is expected. Mississippi College commencement begins May 27 and closes May 31. Public cordially invited to attend these commencements.

Hillman College. . .

. . . For Young Women.

Do you want to study with the best teachers of piano and voice in the South? Come to Hillman College. One hundred music pupils. New pianos for practice. Send for new catalogue to

GEORGE WHARTON,
CLINTON, MISS.

A Story.—Perhaps, With a Moral, Read and Decide.

BY HARVEY HATCHER, D.D.

II.

TO THE BAPTIST.

During those days I saw that there was much of the old college Joe in the church member and the deacon. I determined to speak to him about it before we parted, but it was a difficult task to perform. It was hard to find an opportunity when everything fit in precisely. But one day we were alone under his beautiful shade trees, and I said to him: "Deacon, don't you think you swear a little harder than you did when we were at college?"

He seemed thunder-struck at first, and then his face indicated real pain of heart that I should ask such a question. "Why! brother John, what do you mean by asking that awful question? I do not swear at all now. I have not sworn but once since I united with the church, and that came about in a queer way. I was in the field where there was an excellent spring of cool water, and the sun was very warm and thirst was tormenting me, and there was no vessel at the spring and I bowed down on my knees to drink, and as I was drinking, a vicious, sly, malicious sheep of patriarchal proportions came upon me and so suddenly gave me a fearful tap with his head that my head was almost put under the water, and I arose, and in my hot wrath I cursed him and reached for my gun near by and blew his brains out. And that is the only oath that has escaped my lips since the day of my baptism. I repented deeply of that oath and I believe that my Heavenly Father has forgiven me. I do wish to know why do you ask me that horrible question about my swearing?"

I replied, "Well, deacon, I have been here in your home for several days and I have listened to your words and I concluded in my own mind that you were a little more profane than in our school days. It is true that you do not use the same terms that you did then, but you take the Lord's name in vain, and it is real bible blasphemy of which you are guilty," and he called for some samples of it. I could not refuse to call to mind his real words. I said to him, "I have heard you say more than twice, 'For God's sake make haste and come here to me.' Now, why put the Lord's name in that ugly sentence? His reply was: 'I did not think.' And again I heard you say, 'Lord God Almighty, what do you mean?' That was blasphemy to speak thus of God's name. Again his answer came, 'I did not think.' And then, deacon, yesterday your good wife kindly said to you, 'Please shoot me a chicken for dinner,' and you railed out at her, 'What in the name of God do you bother me with your old chickens for?' In that case you were guilty of blasphemy before God, and gave a rude, unchristian reply to a wife that is too good for you, and thereby you set an unhealthy example to your dear children who watch you in all things; and then you did the chicken real injustice in calling it an 'old chicken,' when your wife desired to kill a young one." He could only say, "I did not think." "But," I said, "do you not see that you do thus blaspheme? You do not

use the old terms so common among the profane, yet as you said at college it is the old curse coming out, the same blasphemy in a new dress." And it is not enough, deacon, when you are reminded of these things merely to say, 'I did not think.' You must think. You are a Christian now; a church member; a deacon, a husband, a father, an example to your family and in your community, and you have many mighty responsibilities on you, and it is not according to the religion of our Savior to live in his service and not think. You must think, and watch, and pray, and see that your daily and hourly deportment becomes one of your high and honorable places among the saints of God." He hung his head and pondered long and said, "I thank you, brother John, and henceforth I'll think, and watch and pray, and do all in my power to eliminate these expressions from my conversation." He thanked me often for my candor and faithfulness in dealing with him. But I was not yet through with him; so I said to him. "There is another evil in your life that needs to be plucked up by the roots that it may perish forever. I notice that you are very fond of telling stories of doubtful propriety. You tell them when the emphasis is on the filth that is in them. Your taste seems to run that way and it is a very vitiated and unchristian taste. I wish to say here, deacon, to you at your own home, that it is unworthy of the name of a Christian, a Baptist and a deacon, to be found or heard telling unclean and obscene anecdotes, or to listen to them from others, and especially to laugh at and thus approve them, when told by yourself or others. Pain has seized me when I have repeatedly heard these things come from your lips. And you a deacon! and a Baptist deacon! There are so many clean and nice and holy subjects for conversation and contemplation, and it is a deep shame for the children of our King above to turn away from these and befoul our thoughts, our mouths and our conversation with the filth of the ungodly and of the uncircumcised of heart. Paul tells us what to think and talk about when he says, 'Finally, brethren, whatsoever things are honest, just, pure, lovely and of good report, think on these things.'"

It has been said that cleanliness is akin to godliness, and this refers to outward cleanliness, and if that be of so much value in the estimation of men, how much more of value is that cleanliness of heart that shows itself in a clean life, clean speech, a clean record for a pure life and Christian integrity. These are needful to enable us to witness for our Savior among the lost of earth and without these the light that is in us will become darkness and how great that darkness! Joe wept freely and bowed his head on my shoulder and promised that he would profit by my words, and so may all who read them.

This is John's story and if you print it and your readers survive, I may send you others.

Blue Mountain Chow-Chow.

It is right to dress neatly, religiously right; but it is no mark of a gentleman, much less a

Christian, to wear a gaudy attire. A coat that has a mark of use upon it is a recommendation to people of sense, and a "bee-gum" hat with lustrous shine, is no mark of a Solomon. The best coats in our big cities are on the backs of penniless fops, bankrupt merchants, and men that fail to pay their just debts. The heaviest gold chains dangle from the fobs of gamblers and gentlemen of limited means. Costly jewelry on ladies indicate, to well opened eyes, the fact of a silly lover or husband cramped for funds. But when a pretty woman goes by in a plain, neat attire, you may be pretty sure that she has fair expectations and a husband that can show a balance in his favor. For women are like books—too much gilding makes people suspicious that the binding is worth more than the contents.

A would-be author has written a book lately to prove that all mankind is going crazy, and has partly succeeded, having gone far enough to establish his own imbecility of mind—nothing more for him to do but prove that everybody else is like himself, hopelessly cranky.

How a Little Boy Learned a Lesson.

It was a very hot day, and the little boy was lying on his stomach under the big linden tree, reading the "Scottish Chiefs."

"My little boy," said his mother, "will you go out in the garden and bring me a nice head of lettuce?"

"Oh, I can't," said the little boy, "I'm too hot!"

The little boy's father happened to be close by weeding the geranium bed, and when he heard this, he lifted the little boy gently by the shoulders and dipped him in the great tub of water that stood all ready for watering the plants.

"There, my son!" said the father. "Now you are cool enough to go and get the lettuce, but remember next time that it will be easier to go at once when you are told, as then you will not have to change your clothes."

The little boy went drip, dripping out into the garden and brought the lettuce. Then he went drip, drip, dripping into the house and changed his clothes, but he never said a word, for he knew there was nothing to say.

That is the way they do things where the little boy lives. Would you like to live there? Perhaps not. Yet he is a very happy boy, and he is learning the truth of the old saying:

"Come when you're called, do as you're bid."

Shut the door after you and you'll never be chid."

Wanted.

Minutes of the following Associations: Bethlehem, Bethel, Calhoun, Chester, Chickasaw, Coldwater, Columbus, Fair River, Gulf Coast.

The moderator or clerk of these Associations will please forward me promptly a copy of their minutes.

A. J. MILLER.

THE BAPTIST.

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—AT—

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T. J. BAILEY, EDITOR AND MANAGER.

Entered at the Post Office at Jackson, Miss., as mail matter of the second class.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

A limited number of reliable advertisements will be inserted.

All communications on business, and remittances should be made to THE BAPTIST, Jackson, Miss.

Manuscript to be printed must be written on one side of the paper only.

No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter. Do not send check on local bank.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

A copy of the minutes of the Southern Baptist Convention reached our desk last Monday morning, six days from the close of the Convention. Dr. Burrows is nothing short of a "hustler" in minute work. There are 224 pages of well-arranged matter. The minutes contain, in addition to the proceedings of the Convention, the reports of the three boards, general statistics and a list of active pastors, not including schoolmen, secretaries and editors. On page 172, the total number of Baptists in the United States is given at 4,181,983; in other lands, 780,502, and in the whole world 4,962,485. Number of Sunday schools in the United States, 9,711; scholars enrolled, 636,944, and value of church property, \$19,437,343.

The estimated value of school property in the United States is \$27,386,772.

THE BAPTIST.

May 24,

The Home Stretch.

The Harmon Publishing Company of this city have recently issued "A Supplement to the Code of 1892," compiled by J. A. P. Campbell, Jr.

It embraces a reference to the decisions of the Supreme Court construing certain sections of the Constitution and Code, and contains the publication in full of all laws of a general nature together with all amendments to the Code made by subsequent legislatures including the session of 1900.

With a Code and this Supplement one can see exactly the condition of the Statute Law of the State.

So many amendments have been made to the Code; so many general laws have been passed, that this work is an indispensable help to the busy lawyer, and absolutely necessary to the county officer and business man.

It may be interesting to know that the Supreme Court has had under review 47 sections of the Constitution, and have passed upon 411 Statutes of the Code. Subsequent legislatures have enacted 73 General Laws, and repealed or amended 238 sections of the Code.

Price per copy, \$2.50, cash, to accompany order.

Baptist, Why and Why Not?

Is a new book just published by the Sunday School Board of the Southern Baptist Convention. It is beautifully bound in green cloth, and has green top; it contains 430 pages, and is sent post paid for \$1.25. The book contains twenty-five papers on very important subjects. These papers are prepared with great care by representative men of the Baptist ministry of the South. Mississippi is represented by Drs. H. F. Sproule and R. A. Venable. The introduction is by Rev. J. M. Frost, D.D.

This is the first book issued under the Garvey Publishing fund, and is numbered 1. It ought to have a very wide circulation among Baptists. We hail the book as both strong and timely. In the four months of its existence over 1,200 copies have been sold. The book is sound, practical and apropos to the times.

When the Southern Baptist Convention closes all the hard-worked men and women among us pause for a breathing spell. They have been on a tension for weeks, bodily and mentally, as they have wrought incessantly in the interests of Foreign and Home Missions. But nearly two weeks have elapsed, and we presume that all are now ready to concentrate their thoughts and energies on State Missions. We have now barely a month and a half, but we can do great things in this time, if all will join heart and hands in this work. Our state mission work is in good condition—in the main, the men are well adapted to their respective places, and God's blessings are attending their labors. Our Convention is behind with its missionaries, because we were willing to give Foreign and Home Missions the right of way.

Now it is important that every pastor who has not worked his field thoroughly do so. Our joy was great when we learned that the other boards had come out all right. We have it in our power to make occasion for added joy. If we can go to our next State Convention out of debt, we shall all be glad, and our hard-worked missionaries will be happy. They have earned the money; they need it. It is in our power to pay it, and we ought to do it. Baptist churches are free and can do as they please. We have great confidence in this free people, and believe, because of this very freedom, they will give according to their ability to relieve our Convention Board and to pay our faithful missionaries.

Brother pastor, be sure that you give instruction, encouragement and opportunity to every redeemed man and woman to help in this great work of State Missions.

Mississippi College Alumni Banquet.

The senior class of Mississippi College has arranged for an alumni banquet Tuesday evening, May 29th. The presence of all the alumni of the college is desired, and it is expected that this will be one of the most attractive and enjoyable features of the commencement exercises. Prof. P. H. Eager has been elected toast-master and Gov. A. H. Longino is one among a number of distinguished men who are invited to respond.

1900,

Sunday School.

LESSON FOR MAY 27, 1900.

BY W. F. YARBOROUGH.

Parables of the Kingdom. Matt. 13:24-33.

GOLDEN TEXT.—The field is the world. Matt. 13:38.

CONNECTION.

The parable of the tares followed in immediate succession that of the sower, with the possible exception of the words contained in Mark 4:21-29. This parable recorded by Mark, of the seed growing one knows not how, combined with the parables of Matt. 13, form a group of eight, all very closely related. The different parables present different aspects of the kingdom of God.

EXPLANATORY.

Verses 24-30. The kingdom of heaven here means the reign of God on earth. In a parable there is a comparison of something well understood with something else not so clear. The terms used in the parable of the tares are very easy of comprehension and their application to the subject in hand is also very easy since Jesus himself gives the interpretation. He says the son of man sowed the good seed; and the field is the world; and the good seed (i. e. that which grows from the good seed) are the children of the kingdom; and the tares are the children of the evil one; and the enemy that sowed them is the devil.

The disciples in asking for an explanation of the parable called it the parable of the tares, and thus laid hold of the central thought that Jesus meant to teach. The exposition that makes the parable an authority on church discipline misses the main thought and elevates a subordinate detail of the parable to the first place. The idea was deeply rooted in the Jewish mind that the Messiah was to execute vengeance upon his enemies and that speedily. On that very day, if the leading expositors are correct, Jesus had been grossly insulted by his enemies, the Pharisees. If he was the Messiah, why not some speedy visitation of judgment from heaven be executed on these offenders? John the Baptist had prophesied that the Messiah would execute judgment, and so the prophets of the old dispensation. This was all true, but popular conception had reversed the order in expecting it at the beginning of the Messianic reign, when its proper place was at the end of the world. The teaching of the parable is that the good and bad are to be allowed to grow together in the world, not in the church, till the end, when they would be separated and the evil destroyed. The two classes were so intertwined and blended in the social organism that to root out and destroy the bad would injure the good. The details of the parable may suggest other points, but the point just suggested is evidently the leading thought in the Saviour's mind. He explains how the evil came to be mixed with the good. An enemy, the devil, sowed tares while men slept. No idea of negligence is suggested by the sleeping, but simply that the enemy had stealthily slipped in and done the work unobserved. Travelers in the Orient tell us that the tares or "dandel" so resembled wheat

THE BAPTIST.

that the two could hardly be distinguished until they began to mature. But the time of separation must come when the wheat would be gathered into the garner, but the tares would be burned, and thus John's prophecy of Messianic judgment be fulfilled. Jesus tells us that the angels are to do the work of separation. Some expositors have been greatly concerned as to whom "the servants of the household" represent. Jesus left them out of his interpretation of the parable, and we can certainly afford to do so. No parable was ever intended to illustrate in every detail. One point we do well not to overlook and that is that the evil in the world is due to a powerful and malign agent working in direct antagonism to the Author of good.

Verses 31, 32. The parable of the mustard seed was simply intended to illustrate the growth of the kingdom of heaven from very obscure beginnings to magnificent proportions. Some interpreters have claimed that the plant here referred to was really a kind of tree with small seed having a pungent taste like mustard, but this is unnecessary and even contrary to the expression "becometh a tree." The mustard plant has been known to grow twelve feet high in Palestine, and travelers tell us that they have actually seen birds light in their branches. The mustard seed was doubtless one of the smallest seed known to the hearers of Jesus, and is more than once used in Scripture to denote that which is very diminutive.

The manger of Bethlehem, the carpenter's shop at Nazareth, are hardly the places from which would be expected to come the founder of a universal religion that would continue to grow till it had absorbed all others. The insignificant start made in Bethany beyond Jordan, on the day when the Baptist said, "Behold the Lamb of God," could hardly be expected to continue till "every knee shall bow and every tongue confess that Jesus is Lord to the glory of God the Father," but such is the direction in which this parable points. Jesus saw beyond the present discouragements and was fully conscious of the potential force locked up in the insignificant work which he had begun.

Verse 33. The parable of the leaven. This is very closely related to the parable of the mustard seed. The latter points to intensive growth, while the former points to extensive growth.

Some have contended that leaven being used frequently in Scripture to denote that which is evil, it must have that application here, but this does not necessarily follow. Why may not an object have more than one figurative meaning? The general trend of Christ's teaching here points almost certainly to leaven, in this instance, as illustrative of the gospel's transforming power. The three measures of meal can mean nothing else than a quantity of meal, possibly the amount usually used in baking.

This parable recognizes Christianity as a hidden force in the world silently taking possession of every other force and transforming it till the whole shall be changed. It is an advance on the parable of the tares. Here it is shown that while the good and bad are allowed to grow together the good may save the

bad by changing it to its own nature. As the leaven works, that which was once bad is leavened and in turn leavens that which is next to it. These last two parables are full of hope for the future of God's kingdom.

PRACTICAL POINTS.

1. But for the patience and long suffering of the King in allowing good and bad to grow together, who could be saved? Most of us deserve to be plucked up and destroyed before accepting his provision of grace.

2. The enemy of God and human souls is very subtle in getting in his work of destruction. He knows how individuals are intertwined in political, social, family and business life, and unobserved he mixes the bad with the good.

3. Obscure and insignificant beginnings are no sign of failure. Indeed some of the most powerful forces in nature are silent, unobtrusive forces. "The kingdom of God cometh not with observation."

Mississippi College Commencement Announcements, 1900.

PROGRAM.

Thursday, May 24, 8 p. m.—Oratorical Contest.

Saturday, May 26, 8 p. m.—Freshman Oratorical Contest.

Sunday, May 27th, 11 a. m.—Commencement Sermon by Rev. T. S. Potts D.D., Memphis, Tenn.

Monday, May 28th, 10 a. m. Sophomore Oratorical Contest.

8 p. m.—Junior Oratorical Contest for Trotter Medal.

Tuesday, May 29, 10 a. m.—Annual Address before the Literary Societies by Prof. A. H. Ellett of Blue Mountain, Miss.

10:30 p. m.—Alumni Banquet.

Thursday, May 31st—Commencement Day.

Mission Offerings.

The offerings which the great missionary, Paul, acknowledged having received were so large that he wrote to the Corinthians of having "robbed other churches, taking wages of them."

I do not know that any pastor will say this much of his own church offerings, or for that matter will any lover of missions feel that what he has done was akin to robbery. Perhaps someone may, however, ask himself that other scriptural question, as he thinks how little he did: "Will a man rob God?" Have I robbed God? Did He expect me to stand with His people and I failed?

The books closed at Richmond with \$7,635 to the credit of Mississippi, and at Atlanta with \$3,250, besides \$1,500 in boxes—the best showing for these two great causes we ever made. We gird our loins for one more effort. This time it is for our own State mission work. The time is short. The work must be done quickly, earnestly, liberally, if we meet our obligations. The men on the field have been faithful, God has blessed their work, and now let us with thankful hearts share in their labors to the glory of our Lord by paying "the wages"—even to robbing ourselves—that His work be not hindered.

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The Home.

Character.

BY HON. LYMAN J. CAGLE.

The three words chosen as the caption of this article are not selected for the reason that they form a pleasing alliteration, but because the things or qualities these words severally represent bear to each other most real, vital and enduring relationship. And yet each, standing alone, possesses in itself most wonderful qualities. Let us take them separately, before we consider them in their relationship to each other.

What, then, is character? Wherein lies its value that it should be desired? Many definitions have been made of it. To quote them all would be to exhaust this article. As a house stands as the embodiment of its many parts—basement, hall, parlor, dining-room, sleeping chambers, so character stands as the composite of all the qualities, mental and moral, with which the man is endowed.

In youth character is in a formative state. What has been received through heredity is developed or repressed by environment until, in the fulness of his powers, man stands forth a related whole, self-centred. He embodies resistance to what is obnoxious to his tastes and proclivities. He becomes an aggressive influence in the direction for which his past thoughts, motives and aspirations have prepared him. Every action and word is a revelation to those who can perceive of what the man is. Every thing about him—his gestures, manners, speech, disguise them as he may—bears truthful witness for or against him. If he deceives for a time, time will surely betray him.

The only safety for a man who desires to appear good is to be good. Established in a love for truth, justice and equity, he is secure. The child is said to be father to the man. Certain it is that faith to truth may exist in the young, and when it does, it becomes the highest prophecy of a good character. Happily, too, it brings to the young, as it does to the old, the benefits of its possession. It speaks in him perhaps more clearly, less trained in disguises, than in the maturer man. This quality, this character, may be his safe and saving witness in life's great crises. Let me tell a true story which illustrates this:

THE LOST BOND.

Many years ago, in a Western city a young man who had won his way by attention and fidelity

through the lower positions of a great banking house, found himself, just when he was entering manhood, entrusted with official duties involving almost unlimited trust. He had few social friends, and these were of no commercial or political influence. He stood in the fair confidence of his employers, and his whole future depended upon the continuance of that confidence. So far was he trusted that he held the combinations which unlocked the vaults and safes wherein were stored the money and securities of the institution. Among the dealers with the bank was a certain wealthy man of high reputation who, as a matter of favor, was permitted to keep in the inner recesses of the safe, a bulky package of United States bonds. This, never sealed, but always securely tied, was in the exclusive charge of the young cashier.

On a day, never by him to be forgotten, Mr. Fish, the owner of the bonds came in and asked for the package. The cashier, as usual, unlocked the inner recess of the safe, took out the bonds and delivered them to Mr. Fish. After doing so, he went into the street on some business errand which detained him for a few minutes only. When he returned, he found that Mr. Fish had gone, leaving the package in the hands of the president of the bank, from whom he again took it and restored it to its accustomed place in the safe.

An hour or so later the president addressed himself to the young man thus: "Has any one other than yourself had access to Mr. Fish's package of bonds?"

"No, sir," was the answer, "no body. Why?"

"Well," said the president, "Mr. Fish put me under a pledge of strict confidence. He made me promise to say nothing to you, before he made a statement, which, though a breach of promise, I feel bound to report to you. He says that the last time the package was in his hands he added to the bonds already there one bond for one thousand dollars, and that the bond he thus put in the package has disappeared. He remembers it all distinctly, he says. It was a bond drawing five per cent. interest. It was the only one of that kind he had ever bought, and because it was different from the rest and had its interest payable at a different time, he had determined to sell it, and it was to get the bond in order to so dispose of it that he called to-day."

My readers will readily apprehend the dramatic character of the situation—a young bank cashier,

indirectly accused, whose whole future depended upon the issue; the bank president, the general guardian of the interests of the bank's stockholders and depositors, in the role of judge, but differing from the judge at law in this, that while the latter is bound by the law to give to the accused the benefit of all reasonable doubt, the bank president is bound to give to the trust he represents the benefits of all doubt affecting the fidelity of its servants.

Curing a Bad Memory.

Our readers have doubtless heard of mnemonics, the name given to an system of rules intended to assist the memory to remember its precepts when occasion comes to use them. But a writer in St. Nicholas gives two simple rules for the improvement of the memory, which can be easily recalled and readily put in practice: Your memory is bad, perhaps, but I can tell you two secrets that will cure the worst memory. One, is to read a subject when strongly interested. The other is not only to read, but think, when you have read a paragraph or a page stop, close the book, and try to remember the ideas on that page, and not only recall them vaguely in your mind, but put them into words and speak them out.—*Teacher's Aid.*

Politeness does not require one to stay at home from church to entertain Sunday visitors. If your friends come, invite them to go with you. Unless they are ill-bred they will not expect you to neglect your religious duties to provide for their amusement. If your visitors are ill-bred or irreligious, and let you know in any way that they expect you to remain at home, it would be better for you to have other company.—*Churchman.*

The New Route Between the East and West.

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The Tenth International Convention of the Baptist Young People's Union of America will be held in Music Hall, Cincinnati, July 12-15, 1900.

The railroad companies are dealing very generously with the Convention. From all points east of the Missouri river a rate of one fare round trip to and from Cincinnati has been given. This offer includes all the New England States. No better facilities have ever been offered.

Few people realize that Cincinnati numerically, ranks fourth in the list of interior cities on the Western Continent. The America of the next century, like the Europe of this, may demonstrate that the world's greatest cities are not to be on the seacoast.

Cincinnati is the metropolitan center to four great States which which have a combined population of over nine millions. It is one of the great industrial communities of the nation. A growing homogeneity of population is evident. Disasters which threaten the social fabric in other great cities are not feared here. An enormous number of working men own their own homes.

Cincinnati was settled in 1788, and thus, historically, links the nineteenth century with the eighteenth; the present epoch of gigantic enterprise with a by-gone era of pregnant ideas and glorious hopes. The city possesses rare interest for archaeologists and the historian.

Cincinnati is within a few miles of the exact center of population of the United States. It is the Hub.

All communications concerning Convention matters, addressed to Secretary P. W. Cadman, No. 21 East Third Street St., Cincinnati, will receive prompt attention.

Two thousand nine hundred delegates at Chicago in 1891, 20,000 at Cincinnati in 1900, at least that is the mark to be aimed at.

Greater Cincinnati, in Convention parlance, includes six prosperous cities and villages on the south side of the Ohio river and in the sister State of Kentucky. Five great bridges weld this vast community together, completely unified in all its social, religious and commercial interests.



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Mrs. E. A. Beaville,
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For nervous and sick headaches, indigestion, biliousness and constipation, (of which I have been a great sufferer) I have never found a medicine that would give such pleasant, prompt and permanent relief as Dr. H. Mozley's Lemon Elixir.

J. P. Sawell, Griffin, Ga.,
Publisher Morning Call.

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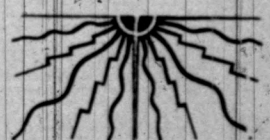
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Ministers and Churches.

AT STARKVILLE DEDICATION.

It was my good fortune to be in Starkville among old friends when the services were held in the dedication of the new splendid brick Baptist church of that little city. This is one of the prettiest in outside shape, proportions, color and ornamental finish of all the churches I have seen in the State. It is beautiful in all the inside appearance, elegant in its artistic designing and pleasing in all its arrangements. The acoustics is the best; the furnishings are in good taste, nicely carpeted throughout, restful seatings and lovely pulpit equipment. A temple of God suited to the conditions, and meeting the fullest demands.

These good people, self-sacrificing in the erection of a spiritual dwelling for the worshippers of our Lord, could justly arrange for the service they had. All preachers whom this church had sent out by "imposition of hands" were invited to be present; but in the providence of God, only Drs. R. C. Burleson and J. T. Freeman were present. Dr. H. F. Sproules of Vicksburg was chosen to preach the sermon. The following programs for 11 o'clock a. m. and 3 p. m. had been made out and published. All the churches in the city withdrew their services for 11 o'clock—hence Bro. Sproules had a packed house to preach to. His text was John 4:23, "And what a Rich Feast of Spiritual Things." The character of true worship was made so clear that the heart warmly responded to the words of truth as they fell from the preacher's lips like honey drops.

The people were enraptured for one hour and five minutes, and then felt that it was too short. Who does not love to tarry long in the presence of their Lord as he fills them with his blessed Spirit? The uplift received from this sermon, by many will last to the end of our pilgrimage.

The singing was like music from hearts inspired by the Divine presence, so rich in harmony and touching in sentiment. The talks of the other brethren were excellent, and in sweet accord with the occasion. The new pastor, Bro. Thornton, was just laden with the joys of the work done, and the prospect of great good to be done among his noble people.

Dr. Burleson preached at night one of his characteristic sermons, edifying the young and old with much of his early Texas experience. He was among friends the

children of his young manhood, associates and pupils, so he was honored and befriended on all sides.

This service is to be ever a bright chapter in the lives of the Starkville people, especially the Baptist saints.

L. M. STONE.

CORINTH.

TO THE BAPTIST:

I have been intending for some time to drop you a line, but have been very busy and hence delayed it. I wanted to tell you that Corinth church is very happy in the possession of a new pastor. He is the Rev. Austin Crouch, who was pastor at Waco, Texas, for some time, but he came to us from Simpsonville, Ky. He is a fluent and eloquent pulpit orator, but best of all, he is well grounded in the "faith once delivered to the saints" and fears not to declare the "whole counsel of God." He is blessed in having a most excellent wife who is indeed a help-meet in every good word and work. He came to us on April 12th, last and immediately entered earnestly upon his work and our people are delighted, and he has large congregations who, at every service, flock to hear him, and hang on his eloquent words and "sound doctrine" with intense attention.

Corinth is build up rapidly, but with such a preacher we expect to keep fully up with the progressive movement in our city, and keep the Baptist cause fully up to the front in our community. With best wishes, I am,

Your brother in Christ,

E. S. CANDLER.

CALVARY BAPTIST CHURCH VICKSBURG.

At a full meeting of our church last Friday night it was decided to take immediate steps towards the erection of our house of worship, which we so much need. The building committee will, within the next week or ten days, present plans and specifications to be adopted by the church. We are hoping to hold the next Thanksgiving service in our new building.

I baptized two candidates on Sunday night; one a lady nearly 70 years of age and a Methodist, the other a little boy of ten. In spite of the many obstacles in the way, our work is moving along very well, and we are hopeful of much better things. I am very proud of our B. Y. P. U. There is a marked increase in attendance, and an enthusiastic interest is

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manifested in the cause of Bible study which we are now pursuing. I call the Union my Bible school. C. C. PUGH.

HERNANDO.

Where is the man who says the Hernando Baptist church is taking a rest! The finger-boards point conclusively to the contrary! The attendance upon preaching services are good. The prayer-meetings are well attended, having as many as 29 at one time. The B. Y. P. U. is taking with the young people. Now to cap the climax of good things, the church appoints a committee of ten to solicit funds to build a new church house.

Mr. Editor, if you don't come soon, I'm afraid you won't recognize us when you do come.

Deep in the work,

A. L. BUNYARD.

GEORGE ROBERT CAIRNS AT KOSCIUSKO.

Meeting commenced Thursday evening.

Sunday services:
9:30 a. m., Sunday-school, present 123. 11 a. m., preaching to a packed house—3:30 p. m., preaching to men only at Baptist church, ladies prayer-meeting at Methodist church. For numbers and interest manifested the men's meeting was unprecedented in this section. 8 p. m., Preaching to a packed house, filled to overflowing. Interest increasing. Pray that the Lord may give us a great revival.
J. P. BROWN.

May 21, 1900.

The Queen & Crescent route will, beginning June 1 and continuing until September 30, 1900, sell summer excursion tickets to all principal resorts in the North, East and Southeast, with final limit Oct. 31, at reduced rates.

The service of the Queen & Crescent route is first-class in every respect. Through sleepers. Dining-car service en route.

If troubled with Dizziness, Furred Tongue, Bitter Taste in Mouth, Bloated Feeling after eating, Constipation or Sick Headache, use Dr. M. A. Simmons' Liver Medicine.

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Facts About Paint.

Sutcliffe & Co., Louisville, Ky., publish a book on use, selection and application of paint. It is of great value to any one having painting to do. Our readers can procure a copy by writing this firm for Book No. 93.

Y. M. C. A. Conference, Asheville, N. C., June 15th to 25th 1900.

On account of the Southern Students' Conference of Y. M. C. A., Conference of city Y. M. C. A. workers and Conference of Young Young Women's Christian Association to be held at Nashville, N. C.: June 15th to 25th, 1900, the Queen & Crescent Route will sell tickets to Asheville on June 13th, 14th, 15th and 16th at rate of one fare for the round trip, with final limit June 28th, 1900.

R. W. Bonds, Ticket Agent, A. L. Roby, T. P. A., Meridian, Miss.

Republican National Convention, Philadelphia, Pa., June 19th, 1900.

For above occasion Queen & Crescent Route will sell round trip tickets to Philadelphia June 15th to 18th, inclusive, at rate of one fare (\$30.50), final limit June 26th, 1900. Five hours time saved by taking Queen & Crescent Route to Washington, Baltimore, Philadelphia and New York. For further information apply to R. W. Bonds Ticket Agent, A. L. Roby, T. P. A., Meridian, Miss.

Deaths.

Wm. H. Aycock.

Wm. H. Aycock at his home seven miles north of Morton, Scott County, Miss., May 13th, 1900, age 77 years 1 month and 13 days.

He came from South Carolina when a young man and lived in Madison county. Moved to Scott county about 42 years ago where he has since lived. All his life was strictly moral until 1891 when he professed faith in him that says, "I give unto them eternal life, and they shall never perish," and joined Bethlehem Baptist church. He leaves twelve children, his wife having been laid to rest three years ago. His faith grew stronger, even unto the end.

Miss Alice Barrow.

What a glorious change it must have been to pass from an earthly Sabbath of intense suffering, to the peaceful rest of the Sabbath eternal! Such was the experience of this choice young spirit as she passed out from the home of Mrs. Anna Ball of Jackson to her heavenly home. Bereft in early childhood of both parents, she was reared in the home of six orphaned cousins near Camden, Miss., by a noble, self-sacrificing aunt. In her last hours she expressed great satisfaction that years before she had given her heart to God. She was never happier than when in His service. Her noble traits of character, blended with grace and modesty of manner, won for her a host of friends. Her pure, gentle spirit shall not soon lose its power among those who knew her.

W. F. Y.

Jackson, Miss., May 22, 1900.

Married.

ECKLES-SANDIDGE.

Married in Brownsville, Miss., April 29th, 1900, at the home of the bride's parents, Mr. and Mrs. J. M. Sandidge, Mr. P. J. Eckles and Miss Virgie Sandidge. This marriage has united two of the very best young people of the county. They are both among the most useful members of Baptist church.

The home decorations and social feature of the evening were perfectly delightful.

CHAS. F. LEWIS,
Officiator.

Resolutions of Esteem.

WHEREAS, our pastor, Rev. J. F. Mitchell, having tendered his resignation, and the same having been accepted, therefore, we the members of Wake Forest Baptist church deem it our duty to express our appreciation for the faithful services he has rendered during his long pastorate with us. Therefore be it

Resolved, That we tender our gratitude for the interest he has taken in the membership of the church, and for his untiring zeal and energy to build up our church, and we feel that his place will be hard to fill.

2nd. That we recommend him wherever his lot may be cast, as a minister of rare ability and in every way worthy of confidence.

3rd. That are prayers are that God's richest blessings may be upon him and his family.

Unanimously adopted by church in conference May the 5th, 1900.

REV. S. M. COLE, Mod.,
C. C. GAMMILL, C. C.

Dedication at Tunica.

Tunica is the county site of Tunica county, and is thirty-eight miles south of Memphis, on the Y. & M. V. R. R. There are about five hundred inhabitants. It is in the midst of the fine farming country of the upper Delta, and is surrounded by large plantations with beautiful crops of corn, cotton and potatoes now growing. Thrift and prosperity in temporal things greet the eye in every direction. Rev. J. E. Barnett was employed by our Convention Board, the Cold Water Association co-operating, in mission work beginning Jan. 1, 1899.

The kindness of the Presbyterian church and pastor gave him a place to preach in their house of worship. Some people were quite frank to tell the missionary that he was not needed in the town, and that a Baptist church was not desired there. The missionary and the few Baptists, however, thought differently, and a church of six members was organized, to which were added in a little while two by letter and one by baptism. The matter of building a house was agitated among these few, and again discouragements of every kind were met—impossible said some, others mocked, it is folly to think of it, others said.

Subscriptions were secured under the promise to refund, if the effort should fail. The Cold Water Association had given at its last session pledges amounting to nearly \$300.00. The Convention Board appropriated \$100.00 from the Church Building Fund raised in November, and Bro. Barnett says *this money saved the day* to them, for it surprised some in their faint hearts, and came just in time to enable the work to go on, when others were saying and expecting their gifts would be refunded according to agreement. The house was finished, painted on the outside, hard oil finish on the inside, paneled ceiling, solid purple windows, inclined floor were made and comfortable sittings—altogether a beautiful village church. The Secretary was asked to preach the dedicatory sermon. There was a balance of about \$400.00 still due, and something over one half of this

was provided for at the dedication. The pastor and people have worked nobly, and deserve from our brethren, not only a hearty "well done," but that practical sympathy which will help them pay off as rapidly as possible the small balance which they owe. I would especially commend the sympathy and interest of a number of our Lula brethren and sisters who came to the dedication, bringing their dinner with them, and helping in the collection, as also did a traveling man, a member of Senatobia church. The whole number gathered in the home of brother and sister Powell, where was spread the sumptuous dinner prepared by both hosts and visitors. Hard by the church are the ashes and debris of the burned home of our brother and sister King, who gave the church lot, and whose liberal help in spite of their loss, contributed so much to the finishing of the house. They have reversed the order of the Great King, and live for the present in an unceiled house, while they rejoice in the fact that God's house is the most beautiful in the town of Tunica.

A. V. ROWE.

Success.

The sign is bad when folks commence A-finding fault with Providence, And balkin' cause the earth don't shake At every prancin' step they take. No man is great till he can see How less than little he would be If stripped to self and stark and bare He hung his sign out anywhere. My doctern is to lay aside Contentment and be satisfied. Jest do your best, and praise or blame That follows, that counts jest the same. I've allus noticed great success Is mixed with trouble more or less, And it's the man who does the best, That gets more kicks than all the rest.

—James Whitcomb Riley.

Summer Resorts.

Many delightful summer resorts are situated on and reached via Southern Railway. Whether one desires the seaside or the mountain, the fashionable hotels or country homes, they can be reached via this magnificent highway of travel.

Asheville, N. C., Hot Springs, N. C., Hale Springs, Roan Mountain, Tenn., and the Mountain resorts of East Tennessee and western North Carolina—"The Land of the Sky"—Tate Springs, Tenn., Oliver Springs, Tenn., Lookout Mountain, Tenn., Monte Sano, Huntsville, Ala., Lithia Springs, Ga., and various Virginia Springs; also the seashore resorts, are reached by the Southern Railway on convenient schedules and very low rates.

The Southern Railway has issued a handsome folder, entitled, "Summer Homes and Resorts," descriptive of nearly one thousand summer resorts, hotels and boarding houses, including information regarding rates for board at the different places.

Write to C. A. Benscoter, A. G. P. A., Chattanooga, Tenn. for a copy of this folder.

Reduced Rates via Southern Railway.

For the occasion of the Southern Students' Conference of the Y. M. C. A. Conference of the City Y. M. C. A. Workers, and Conference of the Young Women's Christian Association, at Asheville, N. C., June 15th, 25th, 1900, the Southern Railway will sell tickets from all points on its lines to Asheville, N. C., and return at rate of one fare for the round trip. Tickets will be sold June 13th, 14th, 15th and 16th, limited to return until June 28th, 1900.

For further information call on any agent of the Southern Railway.

"Land of the Sky."

In Western North Carolina, between the Blue Ridge on the east and the Alleghenies on the west, in the beautiful valley of the French Broad, two thousand feet above the sea, lies Asheville, beautiful, picturesque and world-famed as one of the most pleasant resorts in America. It is a land of bright skies and incomparable climate, whose praises have been sung by poets, and whose beauties of stream, valley and mountain height have furnished subject and inspiration for the painter's brush. This is truly the "Land of the Sky," and there is perhaps, no more beautiful region on the continent to attract pleasure tourists or health-seekers. Convenient schedules and very low rates to Asheville via Southern Railway.

Asheville, N. C.

Few regions have been more richly endowed by Nature than that famous section of Western North Carolina poetically termed the "Land of the Sky." It has a climate so dry and health-giving that it has become known the world over as a natural sanitarium for the cure of all troubles of a pulmonary or bronchial nature. Asheville, the centre of this beautiful mountain-hemmed plateau, is the highest city east of Denver, and is a busy, thriving place of 12,000 inhabitants, with all the modernisms of city life. The city lies just at the point where the beautiful French Broad and Swannanoa Rivers join their crystal waters.

Within the city or in its suburbs many people of wealth have beautiful and expensive homes, and most notable among them being the chateau of Mr. George W. Vanderbilt, which with its great estate, has cost upwards of four millions of dollars.

Asheville is an all-the-year-resort, for the great mountains protect it in the winter from the cold winds and its summer climate is made delightful because of its altitude.

For descriptive matter of Asheville and vicinity, call on any Southern Railway Agent, or write to Mr. C. A. Benscoter, A. G. P. A., Chattanooga, Tenn.

Dr. M. A. Simmons' Liver Medicine searches out all impurities in the system, and expels them harmlessly by the natural channels.

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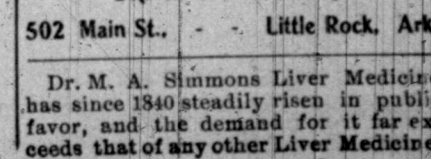
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W. H. PATTON.

Now, these facts give a right to challenge that great monster called the liquor traffic and demand a reason for its existence. Why is it tolerated? What can it show to offset the long, dark catalogue of crime and woe for which it is justly held responsible? Is there anything in the nature of these drinks, for which so much money is paid that can justify the maintenance of this fearful business?

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Harrington's Drug store, 338
West Capitol Street, near
the Edwards and the Law-
rence Hotels. tf

G. H. FOSTER



B. Y. P. U. Department.

BY W. P. PRICE.

(It is hoped that every Baptist in the State, and especially every young Baptist will read and hand around the following account of the coming to us of the Rev. Madison C. Peters, who at the time of his coming, was pastor of one of the largest and wealthiest churches of New York. Listen and learn while he tells his own story.)

WHY I BECAME A BAPTIST.

Dr. Madison C. Peters, formerly pastor of the Bloomingdale Reformed Church, New York, preached Sunday, Apr. 21, for Dr. R. S. McArthur in Calvary Church. In the evening he spoke for the first time concerning his recent denominational change. He said in part:

"I became a Baptist because I studied baptism. I found in my studies that the acknowledged impartial historians of all denominations, all the standard historians of the sprinkling churches, united in one voice, declaring that baptism in the primitive church, which was the sign of admission into it, was a proper baptism, administered by immersion and by immersion only. The Greek Church, representing today nearly a third of Christendom, has always and invariably practiced immersion—in Armenia, Russia and other lands, perhaps the coldest climates of the world.

"About 811 we read the first public authority for sprinkling. Some of the French clergy called on Pope Stephen II, saying that there were some infirm and some too small, and inquired if instead of immersing them they might sprinkle them. To which he replied: 'If such were cases of necessity, and if the sprinkling were performed in the name of the Holy Trinity, it should be held valid.' We hear no more about sprinkling until the first council of Ravenna legalized in 1311. Dean Stanley says: 'For the first thirteen centuries the almost exclusive practice was by immersion.' Sprinkling did not come into full use until after the Reformation. Luther says: 'Although the custom has grown out of use with most persons, yet they ought to be entirely immersed and immediately drawn out.' The Baptizing ought, therefore, to correspond to the signification of baptism so as to set forth a sure full sign of it. Now if the Lutherans were good Lutherans they would be good immersionists. John Calvin, a pretty good authority among Presbyterians, while

contending that the mode made no difference, acknowledged: 'The word baptizo, however, signifies to immerse, and it is certain that immersion was followed by the ancient church.' The Westminster Assembly of divines, who met in 1643, were appointed as a commission by the parliament to compose the distracted thought of the time. They were good men, but no better than have lived since. The doctrinal points they carried were carried by a bare majority, with strong protest against them. *Baptism was among the subjects under hot discussion. Twenty-four voted for retaining dipping, but twenty five voted for 'pouring or sprinkling water on the face.'* Now if that one vote, which decided against immersion more than 250 years ago, had been on the other side, our Presbyterian brethren would be the good Baptists they ought to be.

"John Wesley, while he was in Georgia, made this record in his own handwriting: 'Mary Welsh was baptized (Saturday, Feb. 21, 1736) according to the custom of the first church and the rule of the Church of England, by immersion.' If our Methodist friends would follow the practice of their founders they, too, would baptize according to the appointment of Christ, and not for convenience sake. Sprinkling did not come into full use in the church until after the Reformation. Queen Elizabeth was immersed, while her successor, James I, was sprinkled by the Scotch divines, who imported this practice from Geneva. After Cromwell's time, the Episcopal church became the state church and the Episcopal church, while she retains in the prayer book the direction for immersion and gives it the preference, practices sprinkling. And so our Episcopalian neighbors, if they decided this question on the principles as embodied in their creed, and as endorsed by the voice of history, they too would become good immersionists.

The Baptist churches, instead of separating the Christian churches on account of baptism, would become the real bond of union if the churches followed there convictions as embodied in the teachings and traditions of those whom they are proud to acknowledge as founders and fathers."

Dr. Peters declared that the only definition of baptism that has any standing among Greek lexicographers is immersion. He next examined the subject on exegetical grounds, and showed that the plain teaching of the New Testament is immersion of believers only. His-

tory and Scripture yield the point to the Baptists. This is generally agreed among scholars. Prof. Harnack, of Berlin, not a Baptist, who is acknowledged first among scholars, says: *Baptizein* undoubtedly signifies immersion and no proof can be found that it signifies anything else in the New Testament and in the most ancient Christian literature. If Christ had intended us to sprinkle he would have used the word *rantizo*. Speaking of infant baptism, Dr. Peters said in substance: "There is absolutely no command for infant baptism. Not one example recorded in the Bible, and never in any instance did Christ and his disciples practice infant baptism. Infant baptism implies a libel on God, it implies that baptism is a saving ordinance and most people who have their babies baptized, if they do not believe it, yet they fear that without baptism infants are not saved. Infant baptism arose in the third century, when baptism came to be regarded a saving ordinance, without which infants and adults were alike damned."

HERNANDO.

The Baptist young people of Hernando have organized and are now ready to take up the work with the host of Mississippi B. Y. P. U's. We organized with eighteen active members. Our officers are: Mr. Lenly Jones, president; Miss Josie Jones, treasurer; Miss Jessie Moody, corresponding secretary.

Yesterday afternoon we had our first devotional meeting lead by

Mrs. Bunyard. The topic, "Visions and Service," was very interesting and enjoyed by quite a number of young people.

Our pastor, R. L. Bunyard, is attending the Southern Baptist Convention and of course we are in anticipation of a report of the B. Y. P. U. work.

We are encouraged. You will hear from us again.

JESSIE MOODY,
Cor. Sec.

CRYSTAL SPRINGS.

We had an interesting meeting Sunday afternoon. Bro. Hobbs was leader. Topic: "Visions and Service." Ex. 24:15-18. 32:19-10. Matt., 18; 1, 8, 14-20.

ANNIE VINING,
Cor. Sec.

May 14, 1900.

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